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ABSTRACT

The scope, functions, significance, and implications of "Yuben," an early twentieth century Japanese magazine on oratory, are examined in this case study in intercultural rhetoric. The first section of the paper provides information about the magazine's genesis, including a discussion about its originator, Noma Seiji. The second section deals with its content, which included speeches and lectures by students as well as by political, social, and academic figures: articles on Western and indigenous rhetoric: and news of famous orators throughout the world. A third section covers the general public's reaction to the magazine, which was generally favorable. A concluding section notes that the magazine served as one of the driving forces in the Japanese modernization movement at the turn of the century. (FL)

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YUBEN (MONTHLY MAGAZINE ON ORATORY) IN THE EARLY TWENTIETH CENTURY: A CASE STUDY IN THE PROMULGATION OF WESTERN RHETORIC IN JAPAN

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There has recently been a growing interest in intercultural rhetoric among scholars of communication. Many students of speech communication have become conscious of the critical role that intercultural communication assumes both theoretically and practically.

Despite this spreading awareness of the importance of the study of rhetorical theory and practice across national and cultural boundaries, it is regrettable that very few studies have ever researched the nature of Japanese rhetoric. Among the few studies that have investigated rhetorical speech in Japan, John Morrison's deserves to be mentioned here because of its description of Japan as a "rhetorical vacuum."[1]

The main fallacy in Morrison's contention that Japan has been rhetorically barren stems from his failure to recognize that she has actually been exposed to the influence of western rhetoric introduced crossculturally and crossnationally. In Japan the flower of western rhetoric bloomed in the enlightenment movement of the Meiji period (1868-1912). One of the culminations of this development may be found in the publication of a unique monthly magazine on oratory titled Yuben.

Started in 1910, Yuben was enthusiastically received by young intellectuals and political aspirants of the day. Every month it carried diverse articles on western rhetorical theory and practice as well as texts of actual speeches delivered by prominent Japanese. This magazine was chiefly instrumental in nurturing the seed of western rhetoric in the rhetorically barren soil of Japan at the turn of the century. It also functioned as a means of promulgating learning and knowledge of the western world to the enlightenment-conscious people of the late Meiji era.

The principal purpose of this case study in intercultural rhetoric is to examine the scope, functions, significance, and implications of the Yuben magazine particularly at its initial stage of the first two years in the early twentieth century. By so doing I hope to throw into relief some of the major contributions which Yuben made in its pioneering endeavor to solidify the foundation of western rhetoric in Japan.

Genesis

No discussion on the genesis of the Yuben magazine would be complete without a brief sketch of its originator, Noma Seiji (1878-1938), a pioneering publisher in Meiji Japan. Born in Gunma Prefecture of a very poor family, he avidly read popular stories at the early age and took keen delight in telling them orally to his peers. As he grew older, he gradually turned nationalistic and became enamored of the Emperor system of Japan. Doubtless the most popular and comprehensive exponent of mass culture in Japan, Noma emphasized and at the same

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time practiced the concept of advancement in life on one hand and that of pragmatism on the other hand.

Having quit his teaching profession, Noma started Yuben in 1910, which was later to form the core of eight other magazines he published successively. The following year he established the publishing house named Kodansha (literally, Storytelling Company). When he initiated a new monthly magazine, Kingu (King), in 1925, he merged Kodansha and Dainippon Yubenkai (Oratorical Society of Great Japan) into the new name of Dainippon Yubenkai Kodansha. The total circulation of his nine monthly magazines reached the mark of seven million for one month in 1930--seventy to eighty percent of all the magazine circulation in Japan at that time.

A publisher, a reformer, a moralist, a kendo (marshall art) practitioner all rolled into one, Noma Seiji made enduring contributions to the propagation of the middle-class ethics and philosophy through his publication of mass-circulated magazines at the end of the Meiji era. Of particular relevance to students of speech communication was his strenuous effort to promulgate the theory and practice of rhetoric to the young Japanese through the medium of the monthly magazine on oratory, Yuben.[2]

Rhetorically, the Meiji era can be divided into the following three main periods. The first period being rhetorically active, significantly enough, coincided with that of the growing concern and agitation for the People's Rights movement in 1870s and for the opening of a national Diet in 1880s. The oratory was of deliberative or political nature. This was followed by the second period of rhetorical stagnation at the time of the Sino-Japanese and the Russo-Japanese wars. Japan was to achieve national unification even at the expense of suppressing the freedom of speech and rhetorical practice. There again emerged a resurgence of rhetorical flourish at the time when Japan won the war against Russia and regained self-confidence as an equal match for the western nations of the world. This victory gave hope and aspiration especially to young Japanese intellectuals who were destined to lead their country. Noma Seiji reminisced in his autobiography:

> At that time a strong tide of oratory was rising all over Japan particularly among university students. This rhetorical boom was most evident at private colleges and universities where new forensic or oratorical societies were successively established. Meanwhile students held intercollegiate contests and competed with one another for excellence in oratory. This oratorical fever of students encouraged other young men of the day both in towns and in villages to set up oratorical clubs of their own.[3]

Aspiring students at national universities soon followed suit and joined private university students in exhibiting the power of their oratory.

Noma's main impetus behind the publication of the Yuben magazine, therefore, was education and training of aspiring young intellectuals of his day in oratory and in statesmanship. Urgent necessity dictated a mastering of rhetorical theory and practice as an instrument of making Japan a democratic country. Noma spelled out the major objectives of the Yuben magazine in a preface to its first issue:

> With the decline of oratory always comes that of justice. Oratory is a light of the world. The public opinion, if not

> guided by oratory, is doomed to wither. The nation with little respect for oratory is incapable of governing itself. Oratory is essential to the development of culture in any society.
>
> . . . . . .
>
> The Japanese Empire has remarkably progressed for the past twenty years, while its oratory has deplorably regressed. No statesman has attracted the pen of newspaper reporters with his speeches, nor has any preacher swayed the heart of the congregation with his tongue. If oratory is the barometer of social justice, the latter can also be said to have considerably declined.
>
> But history repeats itself. The new age of oratory has come again. This has been brought about especially by the newly-emerging, young intellectuals of the day.
>
> This magazine will do everything it can to foster and nurture this tide of oratory. By so doing, it hopes to shed light and give blood to civilization. It wishes to serve as a herald of the new age by encouraging the healthy development of oratory in Japan.[4]

Noma expected the Yuben magazine to carry diverse speeches by intellectuals of the day as models to be emulated by young people. He also intended Yuben for the readership of young men aspiring to become statesmen and lawyers.[5]

Content

The Yuben magazine followed the identical format of editorship every month for the first two years under study. It was divided into several sections. The main feature of this magazine was the section of "Lofty Views" in which were reprinted verbatim the speeches and lectures of political, social, and academic celebrities. The counterpart of this section was that of "Free Discussion" in which the speeches of students and other young men were reported in either a complete or abridged form. Then came the central core of the magazine: the section of "Studies on Oratorical Theory and Practice" which featured articles on rhetoric, both western and indigenous. The Yuben magazine was always concluded with the section of "Personnel and Event News" which informed the readers of the activities of famous orators, both at home and abroad.

One of the major problems that the Yuben magazine encountered from the start was the difficulty in soliciting manuscripts. One of Noma's closest associates recollected that as far as the first issue was concerned, everything went smoothly with manuscript solicitation.[6] It turned out, however, that since Noma exclusively asked Tokyo University professors and students to submit their speeches and studies for the first issue, the counterparts of private universities expressed strong discontent with this editorial policy. In order to palliate their dissatisfaction, therefore, Noma hastened to announce in the second issue that he was eager to accept manuscripts from all sectors. He stated:

> The reason why the ocean is big is that hundreds of rivers and streams flow into it. The same can be said of this magazine. It will surely be big and successful if it carries manuscripts not from the one source alone but from all the sectors concerned. I would therefore like to ask all of you

to understand our editorial policy and to cooperate with our manuscript solicitation, I specifically want to ask you

1. To submit your speeches for the "Lofty Views" section;
2. To inform us beforehand of the availability of speech texts made by celebrities;
3. To let us know the news on oratorical contests and meetings at schools and universities;
4. To send us humorous episodes and stories concerning oratorical practice.[7]

As the reputation of the Yuben magazine was steadily growing, Noma gradually came to overcome the difficulty of soliciting manuscripts.

Let me now turn to an analysis of the articles which appeared in the Yuben magazine for the first two years.

One of the most comprehensive exponents of the doctrine of the late nineteenth-century and the early twentieth-century modernization movement, Noma Seiji devoted his life to the task of enlightening the young Japanese people through his publication in Yuben of diverse speeches of their interest. Behind this motive lay his contention and belief that oratory could function as a means of promulgating learning and knowledge, both indigenous and western. The topics of the speech texts that were reprinted in the section of "Lofty Views" included: "My Hope for Students of Higher Education,"[8] "Feeble-mindedness of the Youth,"[9] "Relative Advantages of the British and the European Universities,"[10] "Youth and Learning,"[11] "Training of the Youth,"[12] "Relative Merits of President Theodore Roosevelt and Baron Goto Shimpei,"[13] "Japan's Foreign Policy,"[14] and "The Present-day Heroes."[15]

The section of "Lofty Views" served two important purposes. The fact that the articles in this section were abundant in references to such western figures as Frederick the Great, Bismarck, Napoleon, Charles Darwin, Immanuel Kant, John Stuart Mill, George Washington, Patrick Henry, Thomas Jefferson, Benjamin Franklin, John Adams, Theodore Roosevelt, Abraham Lincoln, William Jennings Bryan, and Woodrow Wilson testified to Noma's policy of enlightening the young Japanese people with western as well as indigenous learning and knowledge. It must be pointed out at the same time that most of those people listed above were among prominent orators of historical importance. In addition to the promulgation of learning and knowledge, this section served to offer oratorical models to be emulated by aspiring young students of the day. All of the speakers whose speech texts were reprinted in this section were famous for their rhetorical excellence.

The second purpose of the "Lofty Views" section was to train young Japanese aspiring to become politicians and lawyers. To list just a few topics along this line, "Qualifications of a Statesman,"[16] "Education and Politics,"[17] and "A Plea for the Study of Historical Jurisprudence"[18] were among the most prominent titles of the articles that appeared in this section. Students of politics and of law were eager to absorb whatever information and ideas they found relevant to their aspiration. It is interesting to note that these articles contained basic ideas not only of politics and of law, but also of oratory itself. One of the key qualifications of a statesman, according to the article just cited, was the cultivation of the power of speaking as a means of facilitating deliberation in political assemblies.

As the very title of Yuben clearly shows, the most important section in this magazine was that of "Studies on Oratorical Theory and

Practice." Every month it carried diverse articles on rhetoric ranging from theoretical explanation of rhetorical constituents to actual criticism of prominent orators, both western and Japanese.

Some of the early articles under study focused on the reasons why Japan could find very few encouraging signs for developing oratory. Some writers attributed this deficiency to the stern Confucian ethics and morality. Takanarita Tadakazu, for instance, launched in his article an attack against the evil root of the Confucian values by claiming that "there is a tendency in our society, to my great disgust, to respect as prudent those who hardly speak in the presence of others."[19] To the influence of Confucianism were added two more reasons for the lack of public speaking in Japan: the feudalistic, stratified nature of Japanese society and the geographical insulation. Tanaka Yoshinari contended that oratory was one of the necessary requisites for survival diplomatically, politically, and legally both in China and in European countries. He went on to observe:

> Things are different in Japan. Japan is like a big family with the Emperor as its head and the nation as his followers. Under his leadership everything is prescribed for the people, so that there is no need for the common people to exercise the power of oratory for persuasion. Furthermore, since Japan is an island country on the vast Pacific Ocean, she has little diplomatic contact with other countries of the world. This has substantially lessened the necessity of relying on diplomatic or political oratory.[20]

Now that Japan won the Russo-Japanese war and regained self-confidence as an equal match for the western world, these articles under study pointed out, she should start cultivating the power of oratory. With this call, Noma Seiji as Yuben's editor and publisher began to print those articles which advocated the rationales for speech education and practice in Japan. Yoshiue Shoichiro echoed Noma's intention when he stated that " . . . a new age has come when we should introduce the art of oratory to the Japanese people."[21] Abe Isoo presented a concrete set of objectives of studying public speaking on the part of the young Japanese. A new Japan, Abe contended, should associate important values, both personal and social, with public speaking. Among the personal values, self-improvement was the one most strongly emphasized. Abe specifically mentioned the values of strengthening self-confidence, of improving the basic skills in language, and of achieving success in profession, such as in politics and in law.

The personal values and goals associated with public speaking were close to most young students of the day. The social values were more remote. Yet in the long run they were not less significant to the welfare of a newly emerging society than the more self-centered interests. Abe singled out the prominent social value that was directly related to oral communication: the successful functioning of the newly established National Diet of Japan. For the Diet to function properly, Abe reasoned, not only the representatives but also the general public should acquire competence in speaking and take part effectively in the political process.[22] To this was added another social value: that of facilitating social education through public speaking and public lecture. Due to the lack of formal, public education and consequently to the limited flow of information, some writers emphasized the importance of public speaking as a means of imparting information and knowledge of the world to the ordinary Japanese.[23]

Having thus established the rationales for speech education and practice through the publication of these articles, Noma Seiji then reserved ample space of the Yuben magazine for articles dealing with the theoretical aspects of rhetoric. A dozen or so articles under study which discussed the constituents of oratory were unanimous in stressing the importance of the speaker's personality and character in speech-making. According to Takahashi Hideomi, good oratory required that the speaker be a man of justice, of knowledge, and of courage.[24] Shimoda Jiro expounded the constituents of good oratory when he listed as follows:

> If I enumerate the requisites to good oratory, I should first point out that the speaker should have something to say. This, of course, is not enough at all . . . Second, the speaker should be a man of sincerity . . . Third, the speaker should be a man of earnestness . . . Fourth, the speaker should have depth in thinking . . . Fifth, the speaker should make a thorough preparation for his speech . . . Sixth, the speaker should possess a sense of humor and wit . . . Seventh, the speaker should be natural in presentation . . . Eighth, the speaker should have good voice quality . . . Lastly, the speaker should be a man of health and energy.[25]

The underlying assumption of these and other articles along this line was that oratory should be judged by the personality, the character, and the motivations of the speaker. This position is often referred to as the "Good Man Theory," attributed to Quintilian because of his statement "that no man, unless he be good, can ever be an orator."[26] This theory was based on the assumption that good men would speak effectively because they are good. That is, their understanding and knowledge of what is right and wrong would lead them to employ only the best and most desirable methods of persuasion, and always with good intentions. This ethical or good man standard, although somewhat naive and weak, may have appealed to the Japanese mentality of the day which tended to value spiritualism over materialism.[27]

In addition to the "Good Man Theory" that the articles of the Yuben magazine proposed, many other articles singled out the rhetorical canon of delivery. "What makes oratory great," Kakisaki Chofu remarked, "includes excellence of voice, accuracy of pronunciation, and timing of pause."[28] What the articles under study said about delivery was consonant with what classical rhetoric conceived of it. The idea of delivery that the Yuben magazine proposed for the first two years under investigation may be summarized as follows: the ideal speaker should have excellence of voice and bodily movements. His voice quality should be pleasant, without harshness; his vocal pitch, loudness, pronunciation, and enunciation should please his audience. He should be physically active, with gestures, posture, and platform movements all helping to achieve persuasion.[29]

Before the concept of oral speech was introduced into Japan in the early Meiji era, much communication was conducted in the forms of writing, such as decrees, petitions, reports, poems, and even songs. The conventional equivalent of rhetoric, shujigaku, furthermore carried the literal meaning of an art of embellishing style. It entailed the connotation that this art solely concerned itself with written, and not spoken, language. It was natural, therefore, that when the Yuben magazine started to introduce the western concept of rhetoric, many article writers paid exclusive attention to the canon of style. The treatment of style in most of the articles under study followed the line of clas-

sical rhetoric in terms of stylistic constituents. One writer specifically listed the following five qualities of good oral style: simplicity, clarity, coherence, unity, and appropriateness.[30] In addition, the Japanese preoccupation with written style led Noma Seiji to publish those articles which threw into relief some differences between oral syle of public speaking and written style of other forms of communication. They repeatedly made it clear that oral style was keyed to the ear rather than to the eye.[31]

As far as Yuben's theoretical discussion of rhetoric was concerned, one thing that should be noted was its preoccupation with formalistic ("manner") aspects of rhetoric such as delivery and style with the total neglect of substantive ("matter") aspects of rhetoric such as invention, if that dichotomy were to be recognized in reflection. The exclusive emphasis of the Yuben magazine on the "manner" aspects of speech may be accounted for by the enormous influence, across the Pacific Ocean, of the elocutionary movement which was at its peak at the end of the nineteenth century in America.[32] There was no other alternative on the part of the Japanese but to accept and adapt to the new environment whatever theory of rhetoric was flowing into their country. That happened to be the theory of elocutionary rhetoric. This theory, fortunately enough, met perfectly the expectations of the Japanese that power in oral presentation should be an instrument of public persuasion, and that delivery should add force to speech in reaching the emerging mass audience for diffusion of information and knowledge.

An analysis of the Yuben magazine would be incomplete without a reference to its policy of carrying articles on rhetorical practitioners of the western world. Every month the magazine was studded with observations and comments of famous orators in Greece and Rome, England, and America, although the level of criticism remained largely impressionistic and descriptive along the lines of the "Good Man Theory," delivery, and style. Demosthenes and Cicero were the representatives of the Greco-Roman world of oratory. One writer described this Greek statesman as "an orator whose language and delivery could attract and whose character could charm every member of the audience."[33] Another writer portrayed Cicero as possessing "language ability like a poet, good posture like an actor, and profound knowledge like a lawyer."[34]

The Yuben magazine introduced Anglo-American orators of prominence as well. Edmund Burke, William Pitt, Charles James Fox, Benjamin Disraeli, and William Gladstone were most often mentioned on the British side and such names as Patrick Henry, Daniel Webster, Abraham Lincoln, William Jennings Bryan, and Theodore Roosevelt represented the American side. Of Edmund Burke: "He was characterized by the comprehensiveness of his ideas, the subtlety of his intellect, and his adherence to principles . . . His language was occasionally emotional and forceful."[35] Of Daniel Webster: "His speech was, so to speak, an exhibition of character, which was supported by the purity of his motivations."[36] Tsurumi Yusuke recorded his observations of William Jennings Bryan as an orator when he delivered a speech in Japan. Tsurumi Yusuke observed:

> When I was a boy, I used to read biographies of Demosthenes, Cicero, Gladstone, and Burke. I was so much impressed with the descriptions of their oratorical power that I gradually came to respect them. The speeches of Gladstone and Burke literally shook the Parliament, especially with their powerful delivery. I only hope I will be able to have a chance to

listen to any one of their caliber once in my lifetime. . . .
One evening I went to the public hall with great excitement to listen to William Jennings Bryan, one of the most renowned orators of the day, who was currently on tour in Japan. I was literally overwhelmed by his deep, baritone voice and energetic bodily movements . . . What really moved me to tears? The skillfulness of his presentation, the comprehensiveness of his thought, or the embellishment of his language? I cannot tell.[37]

It must be pointed out here again that although the critical level remained mostly personal and descriptive, far from being full-fledged rhetorical criticism, these comments on orators and on their rhetorical practice laid the solid foundation for future development of more critical evaluation of rhetoric in Japan. They also provided the intellectual readers of the magazine with an enjoyable reading of the Greco-Roman and Anglo-American tradition of rhetorical practice.

Reaction

How was the Yuben magazine received by the general public when it was first published in 1910? When he put out 6,000 copies of the first issue, Noma Seiji was plesantly surprised to find every single copy sold out in a few days. Then he decided to print additional 2,000 copies, which were also sold out immediately upon publication. From the second issue on, however, he strictly followed the policy of keeping the circulation of 6,000 copies per month for the first five years.[38]

Upon the publication of the first issue of the Yuben magazine, favorable reactions reached the publisher. One student reader wrote: "Yuben came into this world exactly at the time when the intellectual 'vacuum' had to be filled and the monotonous mood had to be wiped out . . . Although it is only one month old, this magazine has been widely and enthusiastically received by today's young intellectuals. I hope it will be instrumental in leading a new Japan with prudent and moderate counsel from now on."[39] Another reader saw in the Yuben magazine "a beacon light by which to guide and lead Japan to the new course of oratorical flourish. We have now come to the age of the power of oratory with which the young will lead a new Japan."[40] The editor of one contemporary magazine commented on the first appearance of the Yuben magazine as follows: "A new magazine titled Yuben has now been published. We are told that it is enjoying an instant and wide popularity. We did not expect this kind of magazine to gain such acceptance."[41]

A reaction by the most impartial source came unexpectedly from an American professor of elocution and oratory, who was then on tour in Japan. Professor Thomas C. Trueblood of the University of Michigan, one of the founding fathers of the department of speech in America at the turn of the century, wrote a letter "To the Editor of the Magazine on Oratory" on March 7, 1910.[42] Trueblood said in part: "I am glad to know that Japan is awakening to the importance of the study of oratory [with the publication of the Yuben magazine]. . . ."[43] Yuben was thus enthusiastically received especially at its initial stage.

Conclusion

The Yuben magazine devoted its 31-year history to the task of promulgating the theory and practice of oratory as a tool of educational, social, and political reforms. It served as one of the driving forces of the modernization movement at the turn of the century. The main

reason why Noma Seiji as Yuben's editor and publisher stressed the importance of speechmaking was that he conceived of oratory as a means of enlightening and modernizing the people of a new Japan in the critical period of transition from the feudalistic society of the nineteenth century to the civilized nation of the twentieth century.

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Notes

[1]John L. Morrison, "The Absence of a Rhetorical Tradition in Japanese Culture," Western Speech, 36 (Spring 1972), 89.

[2]A good biographical description of Noma Seiji is found in Kodansha no Ayunda Gojunen (A Fifty-year History of Kodansha) (2 vols.; Tokyo: Kodansha, 1959).

[3]Noma Seiji, Watashi no Hansei (Half My Life) (Tokyo: Kodansha, 1924), p. 190. Translations of all quotations are mine except where otherwise indicated.

[4]"Editor's Preface," Yuben, February, 1910, p. 3.

[5]Noma, Watashi no Hansei, pp. 192-93.

[6]Personal Recollections of Osawa Ichiroku, reprinted in Kodansha no Ayunda Gojunen, I, 62.

[7]"Editor's Note to the Reader," Yuben, March, 1910, p. 186.

[8]Goto Shimpei, Yuben, February, 1911, pp. 35-44.

[9]Ume Kanejiro, Yuben, February, 1910, pp. 1-14.

[10]Okada Ryohei, Yuben, March, 1910, pp. 2-11.

[11]Nitobe Inazo's speech, Yuben, June, 1910, pp. 1-11.

[12]Kato Totsudo's speech, Yuben, February, 1910, pp. 47-56.

[13]Ozaki Yukio, Yuben, August, 1911, pp. 48-53.

[14]Nita Masutaro, Yuben, February, 1911, pp. 30-47.

[15]Tanaka Hozumi, Yuben, December, 1910, pp. 7-11.

[16]Shimoda Saburo, Yuben, May, 1910, pp. 1-23.

[17]Okuma Shigenobu, Yuben, September, 1910, pp. 33-43.

[18]Egi Chu, Yuben, March, 1910, pp. 11-25.

[19]"Confucianism and Oratory," Yuben, March, 1910, p. 98.

[20]"Oratory in Our Country," Yuben, September, 1910, p. 106.

[21]"Speaking before Bid Audience," Yuben, August, 1911, pp. 115-16.

[22]"Oratory and the Youth," Yuben, July, 1910, pp. 59-64.

[23]Miyake Yujiro, "Oratory and Social Education," Yuben, January, 1911, pp. 39-41; Kurushima Takehiko, "Lectureship as 'Oral Business,'" Yuben, January, 1911, pp. 69-79.

[24]"Three Constituents of Oratory," Yuben, March, 1910, pp. 164-65.

[25]"On Oratory," Yuben, March, 1910, pp. 80-86.

[26]Quintilian, Institutio Oratoria, reprinted in Selected Readings in Rhetoric and Public Speaking, ed. by Lester Thonssen (New York: The H. W. Wilson Co., 1942), p. 157.

[27]Other articles which proposed the "Good Man Theory" include: Tanaka Hozumi, "Personal Views of Oratory," Yuben, March, 1910, pp. 108-13; Akiyama Kingo, "The Value of Oratory," Yuben, April, 1919, pp. 65-68; and Kokubo Kihichi, "On Oratory," Yuben, May, 1911, pp. 33-40.

[28]"How to Practice Oratory," Yuben, April, 1910, p. 63.

[29]Other articles which emphasized the importance of delivery include: Kurushima Takehiko, "What Is Fundamental about Oratory?" Yuben, July, 1910, pp. 50-56; Yoshino Sakuzo, "My Observations of Young Orators," Yuben, April, 1910, pp. 60-63; Ebina Dansho, "Recollections of My Days in Kumamoto Prefecture," Yuben, October, 1911, pp. 52-56; Hatoyama Kazuo, "Three Key Elements of Oratorical Practice," Yuben, December, 1910, pp. 61-65; and Abe Isoo, "Why Hasn't Japan Produced Orators of Any Prominence?" Yuben, April, 1910, pp. 69-74.

[30]Kurushima Takehiko, "Constituents of Style," Yuben, August, 1911, pp. 116-20.

[31]Some representative articles on the differences between oral and written style are as follows: Takahashi Sakue, "Comparison between Speech Style and Written Style," Yuben, February, 1911, pp. 41-44; Takashima Heizaburo, "My Personal Views on Oratory," Yuben, April, 1911 pp. 30-34; and Haga Yaichi, "Cratory and Lecture," Yuben, March, 1911, pp. 124-26.

[32]For a discussion of the elocutionary movement in America, see Karl R. Wallace, ed., History of Speech Education in America: Background Studies (New York: Appleton-Century-Crofts, Inc., 1954), esp. pp. 105-26 and 422-46.

[33]"Demosthenes and Cicero," Yuben, August, 1911, p. 106.

[34]Kamata Eiikichi, "The Youth and Oratory," Yuben, February, 1911, p. 154.

[35]Oyama Sei, "The Golden Age of British Oratory," Yuben, March, 1911, pp. 78-85.

[36]Shimoda Jiro, "On Oratory," Yuben, March, 1910, p. 85.

[37]"My Personal Recollections," Yuben, December, 1910, pp. 71-74.

[38]The data were obtained from Kodansha no Ayunda Gojunen, I, 17-327.

[39]Hasegawa Soichi, "My Impressions of Yuben's First Issue," Yuben, March, 1910, p. 117.

[40]Shibata Takeo, "On Reading Yuben," Yuben, March, 1910, p. 122.

[41]Chugaku Sekai (Secondary School World), March, 1910, reprinted in Kodansha no Ayunda Gojunen, I, 50.

[42]For information on Professor Thomas C. Trueblood, see History of Speech Education in America, pp. 425-27.

[43]Trueblood's letter was reprinted in toto in the original in Yuben, April, 1910, pp. 1-2.

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